The Bombay Guardian.

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WEEKLY REVIEW.

—There was a heavy rain-fall last Sunday, in Bombay and over a large part of the presidency, an occurrence almost unprecedented; serious damage was done to the cotton crop, and the great heaps of cotton piled on the Green at Colaba must have suffered. The Esplanade has suddenly become green again. High winds followed the rain; a number of native craft were sunk in the harbour and others probably at sea; and, sad to say, a coast steamer foundered, going down suddenly with 50 souls on board.

—Bramhoism is better than Christianity, and all other religions; so says a table in Lahore, lifting up one of its legs (the others remaining quiet, we suppose) and rapping out the letters; the table called itself Jesus Christe (*sic*) using the Roman alphabet in addressing six baboos. Nobeen Chunder Roy reports the matter in the *Indian Public Opinion*. So the Brahmists are getting a revelation after all.

—There are not far from 10,000 persons engaged in the search for diamonds on the Vaal, in Southern Africa, and it is said that the average value of the diamonds found by them is £10,000 a week. As in most lotteries the prizes are drawn by a few; the great majority lose their labour and a good deal besides. An 88 carat diamond, valued at £25,000, will probably bring an addition of 25,000 to the number of seekers. The man who found the above stone in his hand 'shrieked as though he had been shot,' and is not blamed for his singular excitement; yet what stern lectures have been read to some who found 'the pearl of great price,' because they gave way to undue excitement. Such is the difference between earth and heaven, this life and that which is eternal.

—Seven of the men sent from Zanzibar with supplies for Dr. Livingstone in October 1869, died of cholera, and the rest, getting short of food, drew upon the supplies entrusted to them. The loss of seven of their number would unduly enhance the burdens of the others, and this seemed to them no doubt the happiest method of solving the problem. The latest accounts from the interior, we are told, states that Dr. Livingstone had returned to Ujiji, after visiting Manme; but when this was, whether in 1869 or 1870 we are not told. We suggest that the next party sent should take with them a line of telegraph.

—Considerably more than *one-half* of the Matriculation Candidates in Calcutta, passed; less than *one-sixth* of those in Bombay passed; a portentous difference.

The Annual Meeting of the City Mission will be held in the Durbar room of the Town Hall, on Monday next at 5 P.M. The public are invited to attend.

—The effect of the organized resistance made by the French, since the destruction of their armies and the overthrow of the Imperial government, has simply been the diffusion of the miseries of war through all the length and breadth of the country. It is not on Paris only that the vial is poured out, but over the whole land. Nor in France exclusively, but to some extent in Prussia. War is an instrumentality that cannot be employed, even victoriously, with impunity. There is a curse even in its success. It would be a great mistake to suppose that the humiliation or even suppression of France would be a pure advantage for Prussia. There is a comity of nations, a community of interests by virtue of which the desolations of one involve disaster to another. The mere destruction of commercial relations between Prussia and France will carry ruin to thousands of *households* in Germany. We are told that a material guarantee is wanted for future peace, and that until this is secured, Germany is obliged to prosecute the war. But how obtain such a guarantee? The best guarantee would be the destruction of national jealousy and hostility, the recognition of identity of interests. France has been the power that has done most to hinder such a recognition, and as she has sowed is she now reaping: one is reminded of the words of Revelation, "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double." But is it in the power of Germany to obtain a material guarantee against the outbreak of hostilities hereafter? Not while anything remains that can be called France. In the feud between the northern and southern States of North America, the case was different; the great antagonizing element was slavery; this abolished there was little to hinder the cicatrizing of the great wound. A power greater than that which is now troubling France, will be needed to furnish Europe with a guarantee against the outbreak of war hereafter.

Almost all our Indian Missions are connected with Home Societies. The Indian Home Mission to the Santhals is an exception, and looks for its support to friends in India. It was commenced three years ago by a gentleman who gave up his commission in the Indian Army to establish it, but who is not now, we believe, connected with it. There are three missionaries belonging to it, and they have already seen fruit of their work. They have a station 14 miles W. of Rampore-haut. Two missionaries are engaged in itinerant preaching. We hope shortly to be able to give extracts from the last Report. The managing Committee consists of Rev. Messrs. Pearce and Wenger, missionaries, Calcutta, Rev. T. Evans, missionary, Allahabad, Dr. Lazarus of Benares, and three other well-known gentlemen.

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SATURDAY, JANUARY 21, 1871.

THE POWER OF A LOOK.

What a wonderful piece of divine workmanship is the human body; yet of how little account it would be without the indwelling spirit to light it up and make it shine with intelligence; like a lantern of coloured or pictured glass, that becomes glorious when the lamp within is lighted; but is dull and unmeaning otherwise. How much there is in a look; what a power of repulsion, what a power of attraction; how marvellous that the features of the human face should be susceptible of alteration, according to the varying moods of the mind.

'The Lord turned and looked on Peter.' Jesus was in the hands of his enemies, bound; Peter was in the court or quadrangle of the high-priest's house. It was night, but there were lights, and at a certain moment Jesus turned and looked at his tempted disciple, and his glance was met by Peter's. That was all; the Lord looked away again; the look was no more except in the memory of Peter; but oh, what a power it became in his memory; what an absolute seizure it made of all his faculties. Perhaps we may say that this look seized him as he was falling over the precipice of everlasting ruin, and left him not till it had brought him safely to the bank, and not then.

To know its meaning, we must consider Peter's fall. His fall was due to his self-confidence. Self-confidence is not regarded as a very blamable thing among men; some even seem to fancy it a virtue. Peter abhorred the idea of treachery; what baseness in any one to forsake or deny such a blessed Master as Jesus; he was conscious of a strength of attachment that no temptation could break; he rejoiced in his truth, honesty, fidelity, superiority to selfish and unworthy considerations; what was there so very culpable or so very dangerous in all this? Is not this a very common state of mind, even among multitudes called Christians, now-a-days? Tried by a merely human standard, there is nothing culpable in it; tried by that standard which Christ brought us, it is the germ of all sin and all danger. The best man that ever lived has no ground of confidence in himself; nor was it ever intended he should have. What if a man should say, I have lungs, I have no need of an external atmosphere, I have all that is necessary to life within myself; this would not be greater madness than for a man to imagine that he has in himself a sufficient supply of moral strength. As light emanates from the sun, so all true moral strength is from God; there is none good save one, that is, God. Ah, Peter, if thou hadst given better heed

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when the Lord gave that lesson to the rich young man. Forsake all that thou hast; not merely thy riches, but thy fancied goodness, thy accumulated righteousness. Search the Scriptures; from first to last, is there a single promise to the man who trusts in himself? What is the grand controversy between God and this fallen race but just this: man affirms that he can stand alone, God declares that he cannot?

The guilt of Peter was aggravated by the fact that Christ had told him distinctly what his heart was, and how it should betray him that night. But he believed his own heart rather than Christ.

Now, after he has denied Christ, with oaths and curses, repeatedly, through fear of being treated as the Master was to be, he hears the cock crow and he encounters the look of Christ. What was in that look?

Sorrow.—He had done so much to prepare Peter for this hour of trial, had spent so much time in giving him loving instruction, had so rejoiced in the testimony that Peter had been forward to bear, had so often engaged in prayer with him, had this very evening had such sweet and heavenly converse with him; he and his cause were so identified with Peter and the other disciples; so much was made to depend, providentially, upon their stedfastness; that the victory gained by the Prince of this world over the faith of Peter must have been like the sharpest of all swords in the heart of Jesus. In Gethsemane when Jesus, at a stone's throw's distance, agonized in prayer, and ever and anon came to his sleeping disciples to see, as it were, if there was any answer to his prayers, was he not praying against this very attempt of Satan to destroy faith in the hearts of the Apostles? Above all the sorrow caused by the manifestation of human wickedness in those who were holding him and mocking him; was there not the keener sorrow caused by this dreadful lapse of Peter? And this sorrow was in the look which the Man of Sorrows gave to Peter.

Reproach. Is this thy return, oh Peter, for all I have done to thee? I knew well what was in man and never based the least calculation upon his fidelity; I was ever fully prepared to encounter the hostility of that world which knows not God and seeks its own; but what am I to think when one who has been brought into such close companionship with myself, and who has had such perfect opportunities of seeing me just as I am, when such a one takes extraordinary pains to forswear me as though I were indeed the very felon and impostor men wish to make me out. What means this rage of thine, this invoking of heaven's curse upon thee if there is any relation between thee and me, what can it mean in the estimation of those that hear thee, but that Jesus of Nazareth is a deceiver and a wretch? To them it is just a solemn asseveration made by one who has had the very best opportunity of knowing, that I am indeed the miscreant they declare me to be, and that the basest of all things is to have had any connection with me. When Judas betrayed me, they were enchanted to have such testimony against me from one of the twelve; and now thou must exert thyself, oh Peter, to confirm that testimony and blacken me still more in their estimation. So easily dost thou give to the winds all the faith that was poured in upon thee on the Mount of Transfiguration, and when thou wert ready to sink in the Galilean sea, and when the loaves and fishes were multiplied, and when Lazarus was raised from the dead.

Sorrow and reproach; was there nothing else in the look? Yes; there was *friendship.* Judas is probably near thee there in the court-yard; Jesus would not have given him this look. Jesus is still Jesus; he has heard thy oaths, and it would be a very natural thing that he should acquiesce in thy denial of discipleship, and let thee sever with thy furious sword-strokes the tie that binds thee to him; but no, he is not willing to renounce his loving hold of thee. The look is not one of repudiation; there is, with the upbraiding, amity; and this is what gives it such tremendous power over Peter. Not that this power is fully felt at once; far from it; there is an immediate effect; but its greatest effects are to be felt hereafter, and more and more. It says to him, The Jesus whom thou hast denied is in love more wonderful than he ever showed himself in might and majesty and wisdom: what would have plucked up by the roots a mere human love, has only served to show the invincibleness of his love divine; thou hast embarked in a great and cruel endeavour to destroy that love, but thy efforts only recoil upon thy own head, and if they crush thee not it is because that love interposes to hinder. Thou hast thought that I was such a one as thyself, oh Peter, but thy mistake is now evident; cease therefore to make war upon a love that is as stable as the throne of God.

Conversations between a Brahmist and his Friend.—XVI.

Friend.—Revelation is necessarily limited by our faculty of apprehension. Though Jesus Christ had spent three years in endeavouring to prepare his disciples for the day of Pentecost, yet when it came it brought them experiences that were amazingly different from what they had anticipated. It is only through comparison with something now known to us that future and unexperienced things can be made known; and if they are so very different from all we know that only a few and shadowy points of comparison present themselves, it is evident that we must necessarily remain with very imperfect conceptions. I have been told that the sense of sin, in the case of persons who have obtained some realization of the claims of God upon them, is sometimes harrowing and agonizing to a degree that others are utterly unable to understand; so intense and absorbing that even physical pain has had no power to banish it; in fact the most tremendous form of agony. Now if you were to tell men that there slumbers within them a power of self-torment so excruciating, they will simply laugh at you. They know what sin is, and know that they can bear its pain very easily; in fact they don't mind it at all. This particular form of punishment is, in their anticipation, no punishment at all; the literal statement is simply unmeaning and produces no effect; hence the necessity of clothing it in symbols that they are acquainted with; fire, for instance, a worm preying upon the vitals, darkness, chains, companionship of evil spirits. But fire, though it tortures, soon puts an end to that torture by destroying life; the mere loss of existence is no terror to sinful men; this idea must be taken away. Some who become Christians pass through a period of agonizing conviction; others have such convictions without succeeding faith; they die in agony, or even take their life, like Judas. Now imagine Judas deprived of the power of taking away his life, and compelled to live with his life made unutterably odious by the consciousness of sin reigning within him, and the realization that he is compassed everywhere by the presence of a sin-hating God, and it is easy to see that he would have an unquenchable fire within him, an undying worm, a hell in fact. Whether this is what the Bible means by the representations of future misery I know not; but on the supposition that the misery is what I have described, or is of elements like that, I do not know how it could be more faithfully expressed than it is, bearing in mind man's limited faculty of apprehension.

Brahmist.—I cannot say that your description reconciles me to it.

Fr.—I should hope not. Christ in one place says, The kingdom of God is within you. The elements of true happiness are not to be found in any arrangement of external circumstances; men enter into the joy of the Lord when their hearts are brought into complete harmony with his will; God is love, and to dwell in love is to dwell in God. And, on the other hand, the poet represents Satan as saying, Myself am hell. The knowledge of God when the soul is in fellowship with God is blessedness, and is perfect according as that fellowship is perfect; the knowledge of God when the soul is unreconciled is misery, and the degree of that misery will be according to the knowledge of God. We are told that whatsoever a man soweth that shall he also reap. It seems a sublime representation to make of the government of God that the material which we take into our minds and the ideas which we allow to dominate them in this life, are to become hereafter the very elements of our happiness or of our misery.

Br.—So you think we may dismiss the representations of material suffering made in the Bible in connection with this subject?

Fr.—No, I do not think so. It seems to me that Jesus Christ and the apostles have chosen the fittest expressions in which to convey the notices given of the suffering of the unsaved. I incline to think that no one receives from those words an exaggerated conception of the suffering. But we may avail ourselves of other statements of the Bible to assist our conceptions of what shall be the nature of these sufferings. The word of God is said to be a fire and a hammer; and God himself is called a consuming fire. In the 7th chapter of Romans we have a description of what the law can inflict in the way of torment, when it is revealed in its integrity to the sinner with no corresponding revelation of the grace of God. But there is this in conclusion, to which I would wish to draw your attention. If I have read the Bible rightly, the representations to which you object are never made in heartlessness or in contemptuous disregard of the sensibilities of man, nor in a spirit of triumph, but out of desire for the rescuing of men from the doom denounced. There may be men who are callous and selfish enough to rejoice in the idea that they are the elect and that the rest of the world are doomed; but the very contrary of this spirit actuates the writers of the New Testament. They have had some slight experience of the terrors of the Lord, of the power of sin to torture, and they wish to save others from the dreadful enemy

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that is leading them captive. Turn ye, turn ye, why will ye die, they exclaim. God is long-suffering, not willing that any should perish, but that all should come to repentance. And I suppose we should have been unvisited in India by preachers of the Gospel, if it had not been for the mighty stimulus thus furnished.

WHAT IS TRUTH?

The Son of Man hath not where to lay his head. (Luke ix. 58.) Because he bore the disparagement so meekly, we are not to conceive of him as unmoved by the rejection. It had a certain place in his thoughts, though it awoke no indignation.

Suffer me first. (59.) This is the answer returned by thousands whom Christ bids follow him. They have some prior duty to be attended to; they have something on their conscience; as soon as they have discharged this obligation they will be free to follow him, and will hasten to do it. How many in India are returning this answer? They actually put conscience against Christ, and fancy themselves detained from following him now, by sacred obligations which must be attended to. But when a house is on fire, there is but one obligation on all, viz. to effect their escape. Suffer me first to get the victory over this or that besetting sin; suffer me first to give satisfaction to my relatives and friends, and to overcome their opposition; suffer me first to have a little experience of liberty and pleasure; suffer me first to get a little property and be independent, so that people may not suppose me influenced by worldly motives; suffer me first to think over the matter a little more, and get familiarized with the idea, and screw my courage up for the fight that will have to be waged; suffer me first to get a more thorough acquaintance with the Bible; suffer me first to take some intermediate steps, to obey some of the easier precepts, cut up the decision to follow Christ into pieces, and take them one at a time. But Christ is the true conscience of every man, and whatsoever in us speaks differently from him, is counterfeit, and may not rightly be regarded. In him we see the good and acceptable and perfect will of God, regarding every man, and whatever, assuming the name of obligation opposes that, is to be regarded as a usurper, an impostor. Apart from me, without me, ye can do nothing, nothing that has any value in the sight of God. The question of virtue or vice may be determined by considering to what on the whole the individual's life is consecrated. In the camp of a rebellious leader there may be men of wisdom and virtue, but seeing that their wisdom and virtue are consecrated to the service of a rebel, and are more helpful to the bad cause than the vices of their neighbours, they have only the more to answer for because of their superior morality. The best servants of Rome have been her pious men and women, and the baneful system must have disappeared from the earth, but for the aid thus rendered. So too with the virtues of ancient Rome and Greece; these exercised a spell over the minds of men like Pliny, Marcus Aurelius and Julian, and made them fight against Christianity with a deadly animosity. The half-conscience wars even more savagely against that which is above it, than against that which is beneath it. The virtue that man delights in is a virtue that is inspired by the hope of a crown that man bestows; a virtue that glorifies man. But the virtue to which Christ calls us is that which is a fruit of the Spirit, which gives all the glory to God, which has its root in self-abnegation, and which seeks only the honour that is from above. Suffer me first—says this age of ours—to see what I can make of this world, to see what I can do in the way of redeeming, regenerating, and blessing it. Alas, 60 centuries of disappointment have not sufficed to open the eyes of man to his own impotence and utter dependence. His virtues are with him to tell him how low he has fallen; but the only testimony he allows them to give is to the effect that he has achieved for himself wondrous exaltation. 'A worm in origin, I have made myself at least semi-angelic;' the joyous welcome he is now giving to Darwinianism is because it helps to confirm this thesis; whereas the true statement of the case is this: angel-like in origin, I have abased myself to wormhood.

Let the dead bury their dead. (60.) There were others, his brothers no doubt, who could render these last services. Had he asked to go to his parents or brethren with the gospel message the answer would have been different. But perhaps this was what our Lord meant by the words added: "Go thou and preach the kingdom of God." He at first bade him come after him; he now bids him go; and very likely the purport of the answer is this: Go to your home, your village, not indeed to bury your father, which others can do as well; but to tell them of what you have heard and seen touching the kingdom of God, that they who are now dead may obtain life.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (62.) Some might think that such an answer savoured of unnecessary severity. But our Lord knew what was in man, and saw that an incipient spirit of vacillation dictated the request, though the man might not be aware of it, saw that he was not yet equal to the temptation that would meet him among his friends. A man should school himself to the exercise of due discretion before each particular step; a Christian should look above for guidance, and then go forward; if he readily lets go what he has taken in hand it is an offence against God's Spirit, whose co-operation he had called in. There is a great deal too much of this vacillation in some Christians; the readiness with which they exchange one thing for another, show either that they mock God by acting without first seeking his counsel, or that they mock him by first taking his counsel and then throwing it away to follow their own. A most essential element in all true obedience is promptitude; that keen sense of the all-surpassing claims of Christ that necessitates immediate action when we hear his voice. How strange it seems that a man should, after having prayerfully reached a clear decision that God is calling him to be a missionary in a foreign land, allow himself to be turned from it or kept back from it, by not finding a wife to accompany him. Men, experienced men, may think it expedient he should go married, but what has that to do with it? They cannot possibly show the mind of the Lord in individual cases, and should dread above all things thrusting their advice in between the individual and the Spirit of God who has been leading him. The man who, having been thus called of God to the service of the Gospel in foreign lands, allows himself to be turned back by such considerations, shows that he is not fit for the kingdom of God, the grand principle of which is, One is your Master, even Christ.

The Lord appointed other seventy also, and sent them two and two. (Luke x. 1.) This was a large number. Had so large a body as this been following Jesus about from place to place? Probably, they were mostly Galileans, and had attended his ministry in Capernaum and the neighbourhood. Any one that truly follows Jesus, intent simply on drinking in his instructions, may be startled by a summons to go and preach the Gospel, and it may seem to him at first that he is perfectly unfitted for that work, not having had it in mind; he will say perhaps, If I had only known that I was to preach I would have taken care so to hear and retain the words of Christ as to be able to repeat them to others. But that is not the best way to get fitness for the work; it is far better that you should have been hearing for yourself, seeking medicine for your own wounds, and as a perishing and needy sinner getting personal experience of the power of Christ's words. The man who listens only with reference to the needs of others will not be one-tenth so competent to set forth impressively the truths of the Gospel. This, it is to be feared, is a mistake made by many who are in the ministry. Their searching of God's word, all their study, is with reference to communication; whereas it is only as the truth saturates our own heart, takes effect in our own life, that we become competent to utter it in the demonstration of the Spirit. So a man may be growing in intellectual acquaintance with the Scriptures, without growth in grace and in that knowledge of Christ which makes us like him.

The Harmony which we have been following places this appointment of the seventy in Samaria, just before our Lord's last Feast of Tabernacles. This is probably not correct. For after that, his ministry was chiefly confined to Peræa and Jerusalem; the expression 'every city and place whither he himself would come,' and the large number of evangelists, seem to designate a larger field and an earlier date. The evangelists have not thought it a matter of importance to give us the exact order of time in which the various events of Christ's ministry occurred; this is the same as saying, it seemed not important to the Holy Spirit; and we believe that many have wasted time that might have been better spent in trying to construct such an order.

NOTES OF A VISIT TO POONA.

August, 1870.

The best time for paying a visit to Poona is during the rainy season. Our arrival in Bombay dates from the so-called cold season. We had rather enjoyed it on the whole, especially our evening drives to Breach Candy—where, not to speak of many other attractions, the sea breeze is so exquisite—and so excellent every way that we used to strive in vain to find an adjective of sufficient expressiveness by which appropriately to characterize it. In such cases we just contented ourselves with an unqualified verdict of approval, and are still content to settle the question in this general way. The warm season in due time succeeded, bringing with it a heavy load of oriental languor, under which the European, especially in the stage of what is here called griffinage, is apt to sink into listless inactivity, and to realize for the first time what is meant by the fervours of a tropical clime. We met it however in a resolute spirit, speaking very generally, that is, and read—we could hardly say *studied*—talked, and went about our ordinary duties, ignoring with becoming dignity its somewhat vexatious peculiarities. We have stored up as sunny memories some happy days; of sweet converse with friends and with books—bright intervals, or, let us say, cheering oases amid a parched and sterile waste. "Time rolls his ceaseless course"—and we are now, at the period to which these notes refer—making our acquaintance with the monsoon. Of all our Indian climatic experiences the monsoon is the most doleful. The air is close, oppressive, sulphurous. Some of us drooped visibly, and all were on the way to decline. Thus we lived on for some time—dragging out life through varying phases of fleshly ills. It was suggested to us in the meantime that a visit to Poona would redress all our grievances, and be every way, as indeed it turned out, a most pleasant episode in our Bombay life.

We set out upon our monsoon trip to Poona. The distance by railway is 120 miles, and the journey occupies some seven hours, or about the same time as that between Aberdeen and Edinburgh. But how different are the thoughts and feelings with which the traveller passes along the two routes! The G. I. P. Railway leaves Bombay from the Boree Bunder, north of the Fort. Traversing the island and crossing Sion causeway, it passes along the eastern side of the island of Salsette, to Tanna. Tanna is a village of considerable size, chiefly inhabited by Roman Catholics—either converted Hindus or Portuguese. The island of Salsette is famous for its caves of Buddhist origin, and also for its Vehar lake which supplies Bombay with water. It is also not a little notorious for its robbers and its tigers; in short the locality is, and has been, one of the dark places of the earth. Passing onwards we reach Callian, which according to some accounts was, and perhaps is, altogether a remarkable city. It is said that a Christian bishop resided here in the sixth century—and that there was an abundance of physicians, professors, &c. I am not sufficiently well informed to pass an opinion, or furnish a reliable statement of what literary or scientific claims Callian may still urge upon the attention of the learned. But this is at least a startling fact that among the millions forming the inhabitants of the Konkan, not 4 per cent. are able to read. For all those perishing millions comparatively little has been done by means of missionary societies; and what has been done is chiefly through rapid, vexatious, and necessarily superficial itinerancies—by the circulation of tracts written in the vernacular, and chance conversation with the natives. Some of those natives now enjoying some missionary advantages were brought prominently under the notice of the public a few years ago,—on the occasion of establishing among them what was called a Warali mission. Yet a Konkan mission is still a desideratum—a circumstance which forms a subject of just regret to all interested in the progress of Christianity in India. Leaving Callian, the train speeds its way through an interesting rural scene until it arrives at Narel, opposite the hill station of Matheran. This is a pleasant sanitarium, to which the aristocracy of Bombay—including the Governor—retire betimes for change of scene and climate, in both which respects it has surpassing merits.

The next and most remarkable part of the journey is the passage of the Bhore Ghaut, a pass, such as it is, which, after mature deliberation and comparison with other passes, was pronounced the most suitable for the line of railway. The village of Kampuli, at the foot of the Ghaut, is 200 ft. above the level of the sea, while Khandalla, on the plateau of the Deccan, is some 1800 ft. The journey

across the Ghaut is in many ways supremely interesting—as a piece of engineering, with its tunnels and bridges—and to the non-scientific traveller it is equally interesting in regard to its remarkable scenery. The mountains rise right and left, covered along their sides by rich jungle, forming a forest as wildering as any to be seen on the side of Trossach mountain—while their "foreheads bare" tower aloft into the sky in true oriental sublimity. There is something Brahminic in their whole appearance;—they are the ideal Brahmin from the Creator's own skilful hand, proclaiming the Divine power and Godhead, and rebuking the foolish obstinacy of the Pantheist and idolater—who have so long dwelt within their sheltering bosom. Around the mountain bases fruitful valleys irrigated by copious streams, with their multitudinous rice patches, stretch far away into, and lose themselves among, their highland fastnesses. To us it appeared that the whole scene had something of the Balmoral aspect about it, and when Her Majesty comes out to reside for a season in India, we suggest that a palatial residence be fitted up here for her reception, and designated her Indian highland home. It is certain the proposal would create no small popular interest. Khandalla, to which station the traveller now may be supposed to have safely come, is a beautiful place, with its traveller's bungalow,—in which he is wont to be molested by visits from the wild beasts of the neighbouring mountains, or by the wild shouts of the natives endeavouring to scare them away. Not far from this is Carli, famous for its Buddhist caves. These, the traveller who can find time usually contrives to visit, and if he is a little of an antiquarian he ought to form his theory upon what he sees, and expound and enforce it for the edification of the public.

(*To be continued*).

Epitome of News.

Saturday, January 14, 1871.

—It is said the new Indian gauge is settled and is to be 3 feet 3 inches.

—The chief of Shahpoora having been coining money with the name of the King of Delhi on it, is ordered to close his mint.

—The diamond-hunters in South Africa are finding at the rate of £10,000 worth per week. The searchers are not far from 10,000 in number.

—A visitor to the diamond fields thus describes the scene: "Imagine trucks, waggons, carts, brick houses, and shops, with hotels, covering a space of twenty-five miles, with a broad and beautiful river threading its way between the banks on which the diggers and dealers have located themselves. Boats are plying across the river from morning until night. Trees of various shades of green skirt the margin of the river; people from all parts of South Africa are busily at work; it is such a scene as never was witnessed in any part of the world before. Every man on his arrival here is startled at the sight. Some liken it to Venice, and as far as the river scenery is concerned, it requires but little stretch of the imagination to fancy one's self in that land of beauty and song."

—The *Indian Mirror* mentions that for the first time in the history of British India two Hindoo judges presided at the same time over "the highest tribunal in the country"—the Calcutta High Court—last Monday.

—*Englishman*: "The Melbourne cup was this year won by the late Mr. Craig's horse, Nimblefoot, doing the two miles in 3 minutes 37 seconds. A curious incident is related in connection with the winner. Shortly after the horse was entered for the race, Mr. Craig, being then unwell, dreamt that his horse had won, and that the jockey who rode him had crape on his arm, as mourning for his master's death. He related his dream to several of his friends, urging them to back the horse, and making up his mind to die before the race came off. Strange to say, both events happened, for Mr. Craig died about two months ago, leaving directions that the horse was not to be sold till after the race."

We fear the poor man did not gain much by his dream.

—Kanhai Sing, leader of raids into Munipore, ally of the Lushais in their attacks upon Cachar, who for years has eluded our police, has at last been captured in Sylhet.

Monday, January 16.

—*Friend of India*: "Mr. Lyall, Commissioner of West Berar, has completed an interesting and useful *Gazetteer* of Berar, and some of his facts are curious. Of the Salt Wells of Akola he says that they are sunk into what is supposed to be 'a kind of subterranean lake or reservoir of water, which extends more than fifty miles in length and ten in breath in the Akola district,' and lies on both sides of the Purna river. The wells are dug about three or four feet in diameter and to a depth of from ninety to a hundred and twenty feet, and are cased with wicker work. When the digger thinks that he is close to the water he gives warning to the men above to hold themselves in readiness to pull up the cradle. Then he strikes, and if the water is tapped it shoots up immediately to as high as fifteen or twenty feet, and of course any accident in the pulling would mean death to the digger. At this height the water—intensely salt water—remains and gives an inexhaustible supply of salt. Mr. Lyall believes also that Berar has a great future in coal mining. His *Gazetteer* is full of thought and careful observation."

—*Overland Mail*: "Mr. Bright has retired from the Ministry, though testifying his concurrence in the foreign and domestic policy of the the Administration. Rumours point to several official changes in filling the vacant post at the Board of Trade.—The Queen has extended her clemency to the Fenian prisoners; they are to be discharged on condition that they quit the United Kingdom and do not return.—The farmers of England are associating to send seed-corn to the distressed provinces of France.—British defences and the insecurity of London are still much talked of, and Earl Russell has not allowed the opportunity to pass without recording what, in his judgment, should be done.—The appointed deputies tendered the Imperial Crown of Germany to King William, at Versailles, on December 18.—There is nothing of greater importance from Bordeaux, the seat of Government in France, than that a Commission of Inquiry is forthwith to meet to investigate the surrender of Strasburg and Metz.—Luxemburg and the Treaty of 1868 appears to be no longer an anxiety.—The Eclipse Expedition to Sicily has been nearly brought to grief by the *Psyche* running on a rock.—The partial eclipse of the sun was witnessed in London on the 22nd.—The widow of the late Lieut. Col. Pownall has recovered damages from the two Misses Pownall, for libel in alleging that Mrs. Pownall had poisoned her husband.—After an interruption of nine years the Channel Islands are placed again in telegraphic communication with London.—Father Hyacinthe has lectured to a crowded audience in London for the French Peasantry Relief Fund.—The revisers of the New Testament Company concluded their present session on December 16, after having sat during the four days as many as twenty-five hours. The Bishop of Gloucester and Bristol presided during the session. The revision of nearly one-half of the authorised version of the Gospel of St. Matthew has now been concluded.—A Russian journal announces that 'steps are already being taken to carry out the design of the Emperor with regard to the formation of a new Black Sea fleet. Several ironclads are all but completed, and from fifty to sixty gunboats, fully equipped, lie in readiness for immediate action.'"

—The more I see of the French prisoners, writes a correspondent of the *Times* from Epernay, on December 12, the more I commiserate them. Their condition is perfectly heart-rending. Those who are totally incapacitated, or who have lost a limb, are given a *congé* by their captors, and a free passage so long as they remain within the Prussian lines. By "free passage" I mean that they are entitled to a place in a cattle-truck, which, according to a placard upon it, is supposed to hold forty men or six horses. Many are fortunate enough to secure, through some kind friend, a piece of bread to support them during their journey; others without friends or money, are compelled to ask strangers for alms. From my own observations, I can assert that the greater portion of the "sick and wounded" are thoroughly demoralised, and do not even understand many common-place things or questions, but gaze at one with a vacant stare, and answer incoherently. I could never have believed it possible that so many human beings could be reduced to such a state. It is caused, I suppose, by suffering, famine, neglect, dearth of news, and, I fancy, general despair; many, I am sure, will end their days in mad-houses, or if their intellect should recover from the shock it has undergone, it will nevertheless be greatly impaired.

—Father Hyacinthe has given an address at the Hanover Square Rooms. The following are extracts: "Germany would seem to have adopted towards France, after the disaster of Sedan, a policy as blind and as criminal as that which France practised towards Germany. Even the annihilation of France would be but temporary. France would rise from her misfortunes like Prussia herself after Jena. A new France would start from Sedan, and were Paris even in ashes it would have vengeance for its soul and aspiration, and the end of the century would behold even more bloody scenes than its beginning. Germany was in the centre of Europe a source of intelligence and civilisation, but there was danger that if it gave itself up to warlike traditions, the French Empire of December 2 would be followed by the German Empire of December 10.

"Ever since the schism of the East and the West, it had become evident that the Roman was not the whole Church, but only one Church amongst many: and France, though it was said to represent Catholicism, had produced Calvin, Bossuet, Descartes, and the Port-Royalists. Nor was Germany wholly Protestant; but she had sent to the Vatican Council some of its most eminent and courageous members:—'As for myself (said Father Hyacinthe), notwithstanding the trials of recent days, and the scandals of that Council, I have remained a Catholic; but on the condition of distinguishing between the real principles of Catholicity and the abuses of the Roman system.' In my conferences at Nôtre Dame, in the Advent of 1867, long before the war, I said—'But I wish above all things to expose evils which people are anxious to conceal. Yes, whilst luxury is eating into the entrails of the nation, whilst in the midst of this growing decay courtesans are lifting their proud heads like worms on the corpse that is nourishing them, another hive of corruption and death is growing up, which is attacking, not the heart but the brain—sophists, at once the corruptors of the public reason, and language which is its organ.' And further I said, 'The enemy at our gates, our honour insulted, our independence menaced—if this be requisite to force us from those who are ruining us, God will accomplish this, because He loves us and wishes to save us in spite of ourselves. Come forth from the scabbard, sword of the Lord, and of France,' I concluded, 'do thy work, do it quickly, and do it completely.'

"There were three good results which the hand of God might draw from this wicked war—first, a powerful centre of civilisation in Germany which would be pacific and liberal; secondly, France restored to herself, and the legitimate promises of her grand revolution accomplished; and thirdly, a free Italy. Rome was now free. The temporal power of the Pope—useful, he freely acknowledged, in its own age and for particular stages of European society—had long outlived its time. Thrice had he visited Rome; thrice had he seen that power close at hand; thrice had he laboured to respect it—but he saw absolutely that it rested only on the bayonets of France, and when they were withdrawn it would crumble to pieces. It had crumbled away—and he thanked God for an event that would minister to the unity of Italy, to the regeneration of the Latin races, and, above all, to the reform of the Church always dear to him—the Catholic Church of Rome."

—A coolie in Madras stole two pieces of wood; a magistrate sentenced him to six months' imprisonment; a newspaper commented severely on the severe punishment; the magistrate stopped his paper; a rich Parsee in Bombay writes sympathizingly to the editor, and sends a year's subscription for the paper on behalf of a reading-room; his letter is published, and Mr. Cowasjee Jehangeer has another feather in his cap.

—Dec. 18, when the German imperial crown was offered to the king of Prussia, the king attended divine service in the chapel at Versailles. Sketching the sermon then preached, the *Times* correspondent says: "Here in the city where they were about to consummate the work which realized the aspirations of toiling millions, and in which the voice of the German people was raised to offer to the leader of their armies the crown which was the emblem of their union, had been concocted those treaties which were meant to disintegrate and ruin the national life of Germany. They were assembled in the city in which were devised the treaties of Utrecht, of Ryswick, and Nimeguen. Let them recognize in these things the workings of the Divine will, and let them bow the knee in gratitude and praise. The preacher concluded his fervid address by a homily on holy living and dying, and after a short prayer and hymn and a benediction the service was ended, and the King, followed by his heir and his generals, went out and repaired to the Prefecture, from the flagstaff of which floated a flag of purple and gold, the

standard of the Royal House of Hohenzollern. One could not help thinking during the service and the sermon of the Lutheran divine of the times when Massillon, Bourdaloue, and Bossuet preached before the great Louis, and contrasting the German monarch, with a faith and purpose to guide him, who sat there in his grand old age, a simple warrior King, with the bewigged and painted potentate who attended his mass so devoutly, and whose greatness ended with his name."

—*Globe*: "We are told that not less than 120,000 rifles have been exported from this country to French ports recently. The Customs officials have, it is said, received instructions not to stop transit provided there is no attempt at concealment. It is only in the event of a fictitious description that they are liable to seizure. The manufacture of warlike *matériel* is also going on with the utmost rapidity."

—A Berlin correspondent of the *Telegraph* writes that the last draft on the Landwehr has naturally come home in a painful and unexpected degree to many families who flattered themselves that they were free. Middle-aged men who have long since given up all idea of soldiering have been summoned to serve, and their belongings naturally do not approve of the arrangement. There are between three and four hundred thousand French prisoners in Germany: more are made every day, and these unwilling, unwelcome guests, have to be watched lest they abuse their hospitality. For this purpose chiefly the older Landwehr men are used; but even home service stops trade, and there is consequently considerable dissatisfaction at the protraction of the war.

—*Bordeaux, Dec.* 22: The balloon Lavoisier, sent by the Government from Paris to-day at 2 A.M., descended at Beaufort. The aeronaut reports that he left Paris in excellent condition.

—A lighted balloon passed over Brussels on Wednesday evening. Three persons were distinguished in the car.

—*Times of India*: "For the first time in the papers from Europe, we now find something like a probable estimate of the duration of the siege and the war. For termination of the former, February 14th is now given, and for the latter the end of April. The Germans now confess that they had miscalculated the food supplies of the city, and underrated the artillery of the forts. About a month since, they seem to have determined to make up for the latter mistake by collecting what are probably the biggest siege guns ever placed in position, the capabilities of which we now begin to see brought to proof."

Tuesday, January 17.

—Hongkong, December 28: All is quiet in the North. Communication with Europe, *viâ* Siberia, has closed for the winter.

Part of the Danish Cable has been laid between Hongkong and Shanghai, but it cannot be completed until the spring, on account of the monsoon.

—Telegrams of Colonel Pelly, Persian Gulf, January 8th: Reports of Saood's victory—capture of leader of Wahabee Ameer's forces, and death of Wahabee Ameer Abdullah confirmed. Saood's success beneficial to interests of Bahrein and coast line.

—Major Way telegraphs intelligence of Syud Toorkee leaving Soor correct; he has written requesting arrangements to be made for safety of British subjects.

—The Bordeaux correspondent of the *Times*, writing on the 15th, says:—"As regards the whole loss of the French during the first ten days of the month of December, I feel convinced, from all that has come to my knowledge, that it cannot have been less than 50,000 men *hors de combat*, and I think it quite possible that it may even have been heavier."

—Gambetta has formed regiments of gendarmerie, to march in the rear of the armies. They are:—1. To follow the army, and to dispose their men in such a manner as to watch and close all the issues from it. 2. To arrest fugitives. As fugitives will be regarded every soldier, every officer, or group of soldiers found retreating without a written order, or without being placed under the command of a superior officer. Every soldier not being wounded found in the rear of the army without arms or equipment will immediately be brought before the court-martial. Any one who shall raise a cry of "Sauve qui peut," or of "We are pursued," will be taken before the court-martial.

—*Daily News*: "On the 16th of August last M. Allain de Moneys, the Deputy Mayor of Beaussac, came to a fair at Hautefaye, in the Dordogne, and had some political conversation with friends. The rumour spread in the town that he had been heard to say 'Vive la Republique!' and 'Down with Napoleon!' It was also said, no doubt falsely, that he had cried 'Long live Prussia!' The doltish population, which at that time firmly believed that Louis Napoleon Bonaparte was going to take Berlin, thought to show patriotism and loyalty by making a set against M. de Moneys. They began by mobbing him, and knocked him about so badly that the flies fastened in clusters upon the wounds in his face. He in vain vehemently cried 'Vive l'Empereur!' to save himself. Ultimately the fiendish populace lit a fire in the Market-place and burned him to death. All this was done for the honour and glory of Bonapartism and war, and accompanied by frantic cries of 'Vive l'Empereur!'"

—Same; Rome, December 13: "Legally speaking, General Kanzler does not in the least keep to the agreement signed by him in the presence of all the foreign ambassadors. The Vatican is actually converted into a fortress. The ex-Papal gendarmes, the ex-soldiers of the ex-Papal army, the Zouaves, and the Sbirri, are all clothed and fed there. General Kanzler reviews them in the gardens of the Vatican, and the Romans may expect at any moment to be surprised by a sortie of the Papal forces from this new fortress. It is a state of things that cannot last long. Measures, and serious ones, must be taken at once. These are the first fruits of the conciliation expected."

—An émeute was attempted on the 8th by the reactionaries, but it only had the effect of irritating the people. The Pope will do well to keep quiet.

—H. E. the Governor returned last evening from his six weeks tour in Gujarat.

—American Paper: "The one hundred thousand dollar prize in the San Francisco lottery has been paid. The holder, Mr. Hellman, authorized the payment of ten thousand dollars for charity, one-half in New York and one-half in San Francisco. But the donation of the half or the whole of it to charitable uses will do nothing toward arresting the evil that will flow from this one instance of good luck. It will tempt thousands to *gamble* who are now seeking to *earn* money."

—*Freeman*: "At a recent meeting in connection with the American Board of Foreign Missions, the Rev. Titus Coan, in an interesting address detailed some of the remarkable incidents of his missionary labours, during which he had received into the Church 12,000 converts, less forty! Seventeen hundred and five of these were received in one day and at one time, and the venerable missionary impressively described how they sat in order with a space just sufficient for him to pass between the closely sitting groups to sprinkle them with water, and when all was done he pronounced the words, 'I baptize you all in the name of the Father, and of the Son, and of the Holy Ghost: Amen.' I verily believe, said the missionary, that more tears were shed on that occasion than the drops of water I dispersed upon them. It was wonderfully solemn. The Spirit was poured out without measure upon those simple natives, and it was a time of lasting reformation. This remarkable scene occurred in July, 1838. The people had gathered for seventy miles around, and some of them coming from a distance had been daily waiting on the ministrations of the gospel for a whole year."

—The same: "It is the *general* character of Mr. Voysey's defence which we must think most immoral. The Solicitor-General characterised it well. He could respect, he said, a man who openly avowed opinions hostile to the articles and creeds of the Church, and who left it in consequence; could respect in a measure a man who maintained that he held his freehold by the operation of law, and that he threw on others the trouble of ousting him. 'But one could not entertain equal respect for a man who was conscious that both the letter and the spirit of the law were against him, but who declared, over and over again, that he had so guarded and scrutinised his language that it would be difficult, if not impossible, to put the law in force against him.' This was, in fact, the spirit of Mr. Voysey's defence throughout. He maintained indeed that it was the popular exaggerations of doctrines which he assailed and denounced; he denies our need of justification, but says the article does not affirm that we need it. He asks 'shall we make a pretence of worshipping three Gods, when Christ bids us worship the Father? Shall we accept any of the idols of Christendom in his place? God forbid!' yet says, 'I have never *stated* that the worship of the Father, Son, and Holy Ghost was idolatry—that these were the idols of Christendom.' He says there is an 'idolatrous worship of Christ;' then explains it away. And this is the tone of the whole defence. It subtracts very largely indeed from the sympathy we might feel with a misguided but honest enthusiast, since we can conceive of no principle more detestable in matters of religion than professing to accept creeds, yet holding ourselves at liberty to eviscerate them of their obvious meaning by teaching doctrines utterly opposed to them, only, in terms not *directly* denying those of the creeds.

"We need hardly observe that this case is not one of persecution for religious opinion; it is the very simple one of trial for breach of contract. In the great National Establishment all clergymen explicitly contract to be bound by the Act of Uniformity and the Articles and other standards of the State Church. In nearly all the Nonconformist churches ministers implicitly, and sometimes explicitly, agree to teach the views held by the denomination in which they minister, for Nonconformist trust-deeds create distinct legal establishments. In the latter case honourable ministers always resign as soon as their views change on a point of denominational belief: they never think of remaining and undermining by guarded language the opinions professed by their churches. Much more is the same course obligatory on a clergyman. He is pledged openly and broadly by notorious public documents, and the scandal he creates by dishonest prevarication with his engagements is proportional to their publicity."

—In an article headed "But," the *Indian Mirror* says: He who began his address by saying—"Gentlemen, we must promote widow-marriage and abolish caste, and give up life for the sake of Truth," ends by remarking—"*But* gentlemen, the time has not come, and we must not be rash." Thus all that precedes But is rendered null and void by what follows it; and if the hearers think they have been deceived, they have themselves to thank for it, for they should have been prepared for at least a dozen Buts. A nation that has such an immense power of changing tactics and reversing its position with the aid of a simple word ought not to be judged too hastily. Every native of the country, before he puts in his But, is a hero, a patriot, and a prophet; he will do anything for his country, he will work wonders, and move heaven and earth. Let that word be once uttered by him—the giant shrinks into a dwarf; he swears he never meant to be a reformer, he honestly talks of doubts and difficulties, gives the why and wherefore of his creed of inaction; he is what he is, a Bengali in his true colours. All that precedes the word is the new world of civilization and refinement, reform and martyrdom; what follows is the old world of darkness, Hinduism, and caste.

—In Calcutta one Hindoo prostitute has brought an action against another, because the latter brought a European into her house and drank wine with him, and thus endangered her caste standing. She could follow her profession without the slightest reproach to her caste, but she might not eat or drink with a European.

—Lord Mayo—says the *Indian Mirror*—has expressed an intention to award a prize for the best original romance in the Bengali language, descriptive of Hindoo life.

Wednesday, January 18.

—*Lucknow Times*: "By way of a novelty we have to announce that Miss Donnelly, a young lady of irreproachable character and considerable personal attractions, born of European parents, the daughter of Mr. Conductor Donnelly, of this station, has at her own free will and pleasure, embraced Islamism, under the auspices of a Mahomedan Rajah of Oudh, residing not five hundred miles from Nanparah."

—*Times of India*: "During the squall which prevailed on Monday morning last, ten native boats sunk in the harbour, fortunately without any loss of life occurring. About ten *buttalos* were also more or less damaged."

—*Daily News*: "The long-expected collision between the authorities of the United States and the Mormons has now taken place. Numerous arrests have been made in Salt Lake City. The offenders have given practical proof that they are Mormons first, and citizens of the United States afterwards. As a consequence of paying implicit obedience to the successor of their Prophet in temporal as well as in spiritual things, they have subjected themselves to prosecution on a charge of 'engaging in rebellion against the United States.' The truth is that President Brigham Young, like another potentate who desires to be at once King and High Priest, wished to command an army as well as to feed his flock, and suc-

ceeded in getting together a very respectable force of well-armed, well-drilled, and devoted young Saints. In so doing he ran counter to the law which prohibits private citizens from raising armies for their own purposes, and which gives to the Governor of each State or Territory entire control over the Militia, and to the President control over the Regular Army."

—*Standard*; "Rome: The discovery and preservation of the unrivalled remains of Rome have already received a great impetus from the change, and the happiest results are expected from it by all antiquaries. Take the Forum, for an instance, as the chief centre of archæological interest. Every one knows that the excavations below the Capitol were made by the French at the beginning of the century. The column of Phocas was cleared by the Duchess of Devonshire. What has the Papal government done? Under the present government the excavations are being vigorously carried on, and the whole of the ancient Forum will soon be cleared. Again, immense discoveries are expected from bringing the swarming convents and monasteries under the law of Italy."

—The *General Outram*, 200 tons, owned by natives, from Goa to Bombay, went down near Jeytapore, at 3 A.M. on the 16th. Captain Teasdale, 17 of the crew, and 2 passengers were taken off by the steamer *Phlox*.

—There are *thirty* members of the Brahmo Somaj in Madras. Are there more in connection with the Prathana Somaj of Bombay?

THURSDAY, JANUARY 19.

—The following telegram from Captain Teasdale of the *General Outram* was received from Goa yesterday: "*Outram* foundered, cyclone off Rutnagherry yesterday morning. Thirty-five passengers and sixteen crew missing, including wife and child. *Phlox* picked up me with a few others eight hours after, and brought us here. Shall come *Phlox*, or wait *Clyde*. Nothing saved."

—A correspondent of the *Times of India* at Gogo mentions that an address and testimonial were presented to the Rev. James Wallace, of the Irish Presbyterian Mission, who was 16 years in Gogo; though for the last five years in Surat.

Mr. Wallace is expecting shortly to go home. Many of the Native gentry attended the meeting, and, the correspondent says: "It has been my pleasure to know Mr. Wallace for upwards of seven years, and I am sure I speak the sentiments of every European, who has the honour of his friendship and acquaintance, when I say that no man, be he minister or layman, ever left a place bearing with him more deservingly the love and lasting esteem of the general community than Mr. Wallace has done this. Could any of the numerous sceptics regarding missionary work have been present at the meeting on Monday evening, they would, I feel certain, have left it with very different impressions to those they had on entering."

—5½ inches of rain fell in Poona on Sunday.

—The *Neilgherry Excelsior* (Ootacamund) had the following paragraph on Friday last:—"There has undoubtedly been a cyclone passing from the Bay of Bengal somewhere over the Straits of Manaar towards the Arabian Sea. The wind began to blow strong from N. E. on the morning of the ninth and has been gradually veering round to W.S.W., where it stood all day on the eleventh."

—Forged cheques bearing the names "W. K. Birkinshaw" and "A. K. Terry" were yesterday presented at the Oriental Bank. The forgery was discovered and the man (a Native) arrested.

—*Daily News*: "The conviction has gained ground throughout the Union that a sweeping reform in the mode of raising revenue must take place. It is believed that when the next Congress meets in March, the 'Revenue Reformers' will command a majority of forty. That this ascendancy implies the deathblow to the Protectionist system from which the United States have suffered as severely as this country ever did, is evinced by the way in which the Free Trade League of New York has celebrated the victory at the polls."

FRIDAY, JANUARY 20.

—Ensign Gilbert, of the 3-60th Rifles, who was lately tried for insubordination at Madras, has been cashiered. His conduct was quite unjustifiable, though a good deal of sympathy is felt for him on account of the aggravating and bullying conduct of his Commanding Officer, goading him past endurance.

—The Public Works Department, we learn from the *Englishman*, has made another conspicuous failure in the new palace, being erected under the superintendence of the Department at Moorshedabad. Cracks have appeared all over the building.

—*Bombay Gazette*: "Yesterday Mr. Chunder Ramjee, the owner of the *General Outram*, received the following telegram, dated the 18th (Wednesday), 10-45 A.M., from Messrs. Gomes and Sons, Goa:—'Passengers missing:—Major Carr, Messrs. Clay, Stewart, Moundez, Mrs. Moundez, 2 children, 29 natives (names unknown), Mrs. Teasdale and infant. Establishment saved:—Captain, engineers, 30 crew and 3 native passengers per *Phlox*. Vessel went down 20 minutes warning, at 3-30 morning, 16th. Crew pitiable condition. How shall send establishment?'

"From this the inference is that the captain and engineers of the steamer (who were Europeans) have been saved along with the whole of the crew, and only three of the passengers. There is no mention of the officers of the steamer either as saved or missing. The first gentleman in the list of the missing is supposed to be Major M. W. Carr, of the Madras Staff Corps; next is Mr. G. S. Clay, of Messrs. Lawrence & Co., Bombay; and the third is Mr. David Turnbull Stewart, engineer, also well-known in Bombay."

—Two Frenchmen engaged in an attempt to open up trade with the Somali country through the Juba river, came to Zanzibar some months ago, and Dr. Kirk learned from them as follows: "On their way to Zanzibar these gentlemen learned from the natives that some whitemen were in captivity ten days' journey up-country. Interested by this story, and being quite ignorant of the wreck of the St. Abbs in 1858, they made inquiries all along the coast, and learned, that although formerly three in number, there were now two Europeans in the Galla country at the back of Tola, that they were under some restraint as they could not get away, but that they were no longer slaves, having slaves of their own, and holding a certain rank in the society of the country in which they live, and hunting the elephant and the rhinoceros. Former reports placed them much more to the north of the present position."

—Mr. Janardun Sakharam Gadgil, LL.B., has been admitted as a vakeel of the High Court.

—Deaths last week, 324.

—In the High Court yesterday Serjeant Major Robson obtained a divorce from his wife on the ground of adultery with Captain Von Hertlandt. Both were of the 3rd Dragoons, though the latter is not now.

—Sir Richard Temple has been speaking in the Viceregal Council in favour of five rupee currency notes.

—*Bengal Christian Herald*: Out of 540 candidates for the first Arts examination, 28 passed in the first division, 97 passed in the second division, and 106 passed in the third. At the Matriculation examination 1,098 boys passed out of 1,906 candidates, 201 in the first, 588 in the second, and 309 in the third class.

—The Rev. Mr. Bennett, one of the oldest Baptist missionaries in British Burmah, is leaving for America, with the best wishes of every class and race of the community.

—G. B., understood to be our old friend Dr. Birdwood of Bombay, is living in the North of France and has some French officers quartered upon him. One of these "speaks of Bourbaki as likely to figure prominently when the question of the Government to be established after the peace comes on. Every one, he says, is agreed to cede Alsace and German-Lorraine, and the war continues only because its continuance alone renders the supremacy of Gambetta possible."

The writer adds: "To-day two Uhlans have been brought in here prisoners, and my cook has seen them. Abbeville is reported as taken at last. It has been, it is reported, resolved not to defend Bologne, and to submit to all requisitions. If there should be any fight here I shall watch it as long as I safely can from my house, but keep carriages in waiting, and should danger threaten drive a few miles out into the country with my family, and after an hour or two return to my house. People are buying English, and shameful to relate of Englishmen, Yankee flags to hoist on their houses. But as I choose to live in France I am not going to float even the Union Jack in the country-people's faces."

—*Indian Mirror*: "Gold coins of the respective values of Rupees ten and five have been struck at the Calcutta Mint to the amount of three lakhs of rupees. The obverse of the coins bears the effigy of the Queen, and the reverse their value, the die used being similar to that used for gold mohurs. The intrinsic value of the coins will be the same which they represent, but their market value will be at a premium of six annas for the ten Rupee pieces."

M. COMTE'S GENIUS.

As a pendant to the biographical sketch of the Founder of the Positive Philosophy, given in a former issue of this journal, we now present our readers with an estimate of his scientific attainments. We do not pretend to be competent judges of the merits of M. Comte as a scientific man; we shall therefore quote the opinions of those whom the world reckons as competent judges.

The first witness we shall produce is the late Dr. Whewell, Master of Trinity College, Cambridge, the Author of the "History" and "Philosophy" of the "Inductive Sciences," and of innumerable mathematical and scientific works, a giant both in science and in literature. In an article entitled "Comte and Positivism" in *Macmillan's Magazine* for March 1866, speaking of the undulatory theory in Optics Dr. Whewell says:—

"But M. Comte was too ignorant of modern optics to know this. The language in which he speaks of modern optics (and of all modern sciences except Astronomy) is that of a *shallow pretender*, using general phrases in the attempt to make his expressions seem to be knowledge. Thus he says that Fresnel applied the principle of interferences to the phenomena of coloured rings, 'on which the ingenious labours of Newton left much to desire;' as if Fresnel's labours on this subject had been the supplement of those of Newton." In the next sentence Dr. Whewell adds:—"I regard Comte as a notable example of the character generated in France by the prominence given to the study of mathematics in the last generation. He was in some degree a distinguished scholar of the Polytechnic School, though his attainments in this way have been much exaggerated; and his pretensions to discoveries are, as Sir John Herschel has shown, absurdly fallacious." Concluding his remarks on the scientific part of the Positive Philosophy, the late Master of Trinity says—"I have written so much of M. Comte and his Positive Philosophy with great reluctance; for I cannot conceal my opinion that *he is quite unworthy to be made the serious subject of discussion among philosophers.*" The italics in this passage as well as in the foregoing one are our own.

The next testimony we shall adduce is that of Professor Huxley, the foremost scientific man in England at this hour. In his *Lay Sermons*, published only a few months ago, the brilliant Professor thus speaks of the scientific attainments of M. Comte:—"No one who possesses even a superficial acquaintance with physical science can read Comte's 'Leçons' without being aware that he was at once *singularly devoid of real knowledge on these subjects*, and singularly unlucky. What is to be thought of the contemporary of Young and of Fresnel, who never misses an opportunity of casting scorn upon the hypothesis of an ether—the fundamental basis not only of the undulatory theory of light but of so much else in modern physics—and whose contempt for the intellects of some of the strongest men of his generation was such, that he puts forward the mere existence of night as a refutation of undulatory theory? What a wonderful gauge of his own value as a scientific critic does he afford, by whom we are informed that phrenology is a great science, and psychology a chimera; that Gall was one of the great men of his age, and that Cuvier was 'brilliant but superficial'! * * Appeal to mathematicians, astronomers, physicists, chemists, biologists, about the 'Philosophie Positive,' and they all, with one consent, begin to make protestation that, whatever M. Comte's other merits, he has shed no light upon the philosophy of their particular studies." Such is the estimate formed of the scientific attainments of Comte by two of the greatest English physicists of the day. Dr. Whewell calls him a *shallow pretender*, and Professor Huxley declares that Comte was "singularly devoid of real knowledge" of most scientific subjects. So much for M. Comte as a scientific man.

With regard to Comte's intellectual character in general, we may produce the testimony of M. Guizot, the Prime Minister of Louis Philippe, and the historian of "Civilization," who was personally acquainted with the founder of Positivism. In an excellent essay on Positivism in his *Meditations*, M. Guizot, after giving due credit to Comte for his honesty, sincerity, and enthusiasm, says—"Had he appeared in Greece at the great era of philosophy, or in France in the seventeenth century, in the midst of the great Christian controversy, he would have been taxed with insanity—at the one epoch, not only by Plato, but by Aristotle; at the other, not only by Bossuet, but by Spinoza. In our days he has been more fortunate."

Such was the intellectual character of the man whom an Anglo-Indian Positivist called the other day, in the columns of a contemporary, "my incomparable master." *Incomparable*, truly! for it would be difficult to find another man than M. Comte, whom the two most intellectual ages of ancient and modern Europe should agree together to call a madman.—*Bengal Christian Herald.*

Miscellany.

—*New York Observer:* On the 5th of September last, John C. Randall, of Quincy, Mass.; Dr. James B. Bean, dentist, of Baltimore; Rev. G. McCorkindle, of Scotland, with three guides and five porters, set out from Chamouny for the ascension of Mont Blanc; they spent that night at the Grands Mulets, and were seen on the summit of Mont Blanc the next day at 2 o'clock P.M., when they were suddenly hidden by a dense fog, followed by a furious snow-storm. They should have spent the night of the 6th at the Grands Mulets, and returned to Chamouny on the 7th; but not returning on that day, apprehensions were felt for their fate. The weather continued to be stormy, so that the caravans sent in search for the party could get no further than the Grands Mulets, where they found the leather bags of which the tourists had divested themselves. Four several caravans were sent up at different times, and on the 17th September the bodies of Dr. Bean, Mr. McCorkindale, and three porters, were found and brought to Chamouny, and there on the 20th September buried. Dr. Bean was found in a sitting posture, with his left hand shading his eyes, and the right hand and arm extended, and in this posture—apparently that of one seized by a sudden reflection—he was frozen stiff. Near Dr. Bean was found one of the porters, and about fifteen feet below, and near a precipice, were found the bodies of Mr. McCorkindale and two other porters. Diligent search has been made for Mr. Randall and the three guides and remaining porters, but without result. It was conjectured that they were blown over the mountain opposite from Chamouny, and lost in a glacier on the Italian side; but Dr. Bean's diary may change this supposition. The following is a copy of the extracts from the diary of Dr. Bean:—

"Mont Blanc, temperature 39° at 6 A.M., Sept. 5. Tuesday, Sept. 6th, temperature 34° at 2 A.M.; ascended to the top of Mont Blanc with ten other men—eight guides and porters, and Rev. McCorkindale and Mr. R.; arrived at summit at 2½ o'clock, when immediately I left; was enveloped in an awful snow storm, at some 15,000 feet. Dug a grotto, and spent the night very uncomfortably—was very sick all night.

"*Mont Blanc, Sept. 7th.*—If any one shall see this, they will please send it (this book) to Mrs. H. M. Bean, Jonesboro', Tennessee, United States of America.

"*My Darling Hessy:*—We have now been on Mont Blanc in two days of awful snow-storm; we have lost our way; are in a grotto, here in the snow, 15,000 feet above the sea. I do not think we will ever get down. If we do not, this may be found in some way, and sent to you. Let Robert Hunter see it, and have it published in the Baltimore papers. Have Robert C. close up the business at Baltimore. I hope he will do it right. We have no provisions, and my feet are already frozen, and I am quite exhausted. I have just strength to write these few words. Tell —— I left means for his education, and you must apply it properly. I will die in good faith in Jesus Christ; if I perish, I bid you good-bye, and hope we will meet in heaven.

"Yours as ever,

"JAS. B. BEAN."

"*Sept.* 7.—Morn still very cold, and snowing hard; much trouble with the men. Please write to Dr. A. H. Balderston, Poste Restante, Paris. Tell him of the accident, and that my effects are on my body, at the Hotel de Mont Blanc, and two portmanteaus sent by poste, Schweizerhof, Geneva, Suisse, and pay bills at the hotel, &c. You will be remembered in heaven for your kindness."

Dr. Bean and Rev. Mr. McCorkindale are buried, side by side, in a neat walled enclosure, at Chamouny, with shrubs and flowers on their graves, and a wooden cross at the head, with the name inscribed.

—*New York Observer:* "Christ Church, in Fifth avenue, the Rev. Dr. Ewer's, has been purchased by the vestry of St. Bartholomew's Church, for $200,000. This 'Christ Church,' some months ago, sold their Rectory, and have now disposed of their house of worship. The avails of the sales will probably enable them to pay their debts, and perhaps to build modestly somewhere else. But the church has *failed*. It is the church of which Dr. Ewer is the rector, who made himself very notorious, not long ago, by preaching a series of sermons under the title 'Protestantism a Failure.' He argued at great length, and through successive Sunday evenings, that Protestantism had run out, was no longer a power to save society, and the only hope was in the 'Catholic' Church. His sermons grieved many of his friends, disgusted many of his congregation, divided the church, and when he went to Europe, a few months since, there was a quarrel going on in the congregation that threatened a schism. Probably the sale of the house is the end of the controversy.

"In the meantime, some other things have failed besides Dr. Ewer's church. If we are correctly informed, the 'Catholic' Church has had something of a disaster. Its Council has failed, gone to pieces, and the pieces have gone home. The Pope has failed in business, and all his temporal property, all his real estate, has passed into the hands of one Victor Emanuel, a man whom this same Pope turned out of the Church a few years ago. Popery has failed in Austria, Spain, and Italy, and France itself has failed, so that on the whole the failure may be said to be general, if not universal. Finally, Dr. Ewer's church has failed? We have seen no signs of failure in Protestantism. It is in good condition and spirits, and is making fair progress in the earth. Dr. Ewer has proved to be a poor prophet, and those who have the management of the church finances will probably have a realizing sense of the failure of something besides Protestantism."

—*English Independent:* A person of eminent piety and devotion has come to a sad end at Naples. Monsieur Pilone, better known for his great deeds and great religiousness as Cavaliere St. Antonio, who was killed in an affray with treacherous emissaries of the police, wore at the time of his death a reliquary containing fragments of three saints' bones and a bit of the Holy Virgin's veil, an image of Notre Dame de Salette, a meditation on the passion of our Saviour, some verses addressed to the "Heart of Jesus," and a Host carefully wrapped in paper. He had twice made pilgrimages to Rome, and was, it is said, on terms of intimacy with his Holiness. His singular goodness had, in a word, so impressed the peasantry among whom he lived that they eagerly sought his pious sponsorship for their babes, and he was godfather for innumerable children. Truth, however, requires that it should be stated that St. Antonio had been judicially convicted of twelve murders, and three times condemned to death, and that latterly, being short of cash, he had lived by levying black mail on wealthy persons near Naples, whose houses he politely intimated his intention to burn if they did not promptly honour his drafts. In the very act of receiving payment for one of his many acts of consideration, in leaving a Neapolitan proprietor unmolested, he was pounced upon by the police agents of that sacrilegious government which has just robbed the Pope himself, and could not be expected, therefore, to respect a pious brigand. With an appeal to Heaven against such treachery, he made a desperate defence with his dagger, but fell under the blows and stabs of his assailants. The appearance of his face after death was, we are told, "placid and attractive," as that of a saint should be. Whether the Neapolitan priesthood have ordained special funeral rites for him as a blessed martyr, there has not yet been time enough to learn; no doubt he will find his way in due time into their calendar."

—The Rev. Orby Shipley, a well-known Ritualist, editor of *The Church and the World*, proposes to establish an Oratory in London. The following account of it is taken from the *Daily Telegraph*:—

"Two hundred Catholic priests" are to officiate in this oratory. These priests are to recite regularly "all the Divine offices—evensong, vespers, compline, &c.; to hear confessions in the confessional; perform 'mass' at the given hour in the morning, and recite the hours, matins, texts, &c." Side-altars are to be built for low masses, and the mode in which high mass should be sung on festivals should be of the highest type known to Catholic Christendom, being "fully mediæval in the correctness of its use, and more than mediæval in the richness, costliness, taste, and perfection of its details." It will be necessary to have "the Asperges," the use of "introits," "Gospel lights," "consecration lights and candles," "altar bells," "the Lavabo," and complete "Eucharistic vestments," and, above all, the "Reserved Presence on the high altar." Since all these things are not now legal in the Church of England, he proposes to "ignore the episcopal authority of the Bishop of London altogether."

—*Chr. Intelligencer:* "There has been a long debate in the Irish Church Convention on the question of the revision of the Prayer-book. It ended in the adoption of an amendment moved by the Duke of Abercorn to the effect that a Committee be appointed 'To consider whether, without making any such alterations in the liturgies and formularies of our Church as will involve or imply a change in her doctrines, any measures can be suggested calculated to check the introduction and spread of novel doctrines and practices opposed to the principles of our Reformed Church.'

"It was expressly stated, as a condition of the acceptance of the Amendment, that this restriction should not prevent active dealing with Ritualistic innovations. Master Brooke, who had proposed the original motion, was to nominate the Committee. It was to consist of thirteen persons selected from the bishops and clergy, and thirteen laymen.

"This proceeding has given great dissatisfaction to a portion of the clergy, and Archdeacon Lee and others have withdrawn from the Convention in consequence. The Bishops have all refused to serve on the Committee.

"It has been stated, we know not on what authority, that the Archbishop of Canterbury is desirous that a Committee of Prelates should be appointed by the Upper House of Convocation in England to consider a plan for the revision of the Prayer-book."

—Irenæus in *New York Observer:* In this city there is a good man dwelling whom to know is a great blessing; to be able to call him your friend would be an honour. He was once in the Moravian connection. Now he is a minister of the Episcopal Church. For some years he was the rector of a free church, and it was thronged whenever it was open, by multitudes, eager to be led by him in the worship and service of God. By-and-by he founded and built St. Luke's Hospital, and went into it to live among the patients, to be their pastor and comforter, day and night and always. For many years he has dwelt there, married only to Christ and His work, doing good and in that only finding his joy, or if not joy,—for it is of no moment whether one has joy here or not,—but finding his good in doing good, and so getting out of life the best that life can yield. Of late he has realized another of his many schemes for the comfort of others, in laying out a tract of five hundred acres in the adjacent country, where he will have a retreat for the aged poor and invalids and orphans; and a home for the homeless, who shall find rest and peace in *St. John*-land. Some years ago, he,—that is, Dr. Muhlenberg,—wrote a hymn which millions have sung, beginning—

"I would not live always,
I ask not to stay;
Where storm after storm,
Rises dark o'er the way."

He is known to the world better by that hymn than by his philanthropic and Christian work, but his work is more characteristic of him than the hymn. I have no doubt Job was honest when he said, "I would not live alway," but he said it under great trials and disappointments. And he who has the joy of seeing that his labours are prospered to the blessedness of others, so that he is able to say as Job could say before his calamities,—"The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out;"—he may well be content to "stay" just as long as the good Lord is pleased to keep him here, and give him work to do. Indeed, the place we are in, is *our* place, and all we have to do is to make the most and best of it for the good of those near us, and those to whom we can send the good we cannot give with our hands.

The most thoroughly self-sacrificing man I ever saw, was Dr. Guggenbuhl, in his school for idiots, away up on a mountain, near Interlaken. It nearly made me sick to see the Cretins around him. He was a gentleman of culture and learning, and skill and fortune. He might have had his ease, at the head of his profession, in any city. But he was in the woods, and among idiots, only to do good. He died in the service. It was a life beautiful in its devotion, and he had his reward. But he did

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not set the reward before him as the end, the object, the motive. He loved to do good, and the reward came of necessity.

Pastor Heldring went to Hohenderlo, a miserable wilderness of a place, full of thieves and robbers, and he set about doing them good. They had to go a long distance to get a drop of fresh water, for it had been found impossible to dig a well, and the good man worked till he overcame all difficulties, and when he had caused a spring to spring up there he soon had a school and a church, and by-and-by the wilderness blossomed as the rose. You may not be called to teach idiots, or dig wells in a desert, or to found asylums, or to write hymns; but you are called to do good. There is a little world in which you dwell, and its name is the sweetest word perhaps of all. Its name is home. You may do a world of good in that little world. It is the easiest thing in the world to do good. You may do it with words, or without words. You may do it by cheerful looks, and kind, gentle ways, by keeping your lips closed when an impatient, fault-finding expression is ready to escape, by cheering those about you with perpetual loving words and little deeds of kindness, not worth mentioning, but worth more than rubies to the heart that feels their infinite power. And then all about you is this wide world full of sore places for you to heal, dark places for you to lighten, rough places for you to smooth, sad places for you to cheer, wicked places for you to fill with the saving love of the Gospel of our dear Lord.

Do good, dear friend, do good. Not on your own account. You are sometimes uneasy, dissatisfied, and you have a longing for something, you do not exactly know what it is, you want to be doing something more than making money or housework. Well, fall in love, in love with the character of Him who was rich, and for our sakes became poor; who loved us and gave Himself for us; and you shall become like Him, and by-and-by see Him as He is.

TELEGRAPHIC NEWS.

Bordeaux, January 11th: Balloon news received here from Paris, dated the 10th inst., states that the bombardment has become very violent, and that 2,000 shells fell into the interior of Paris on the night of the 10th, reaching the Pantheon, Sorbonne, Saint Sulpice, and several private houses. The conduct of the population is stated to be admirable, and they are declared to be more than ever determined to resist. General Chanzy reports that he fought a battle at LeMans all day on the 11th. The enemy attacked his whole line, but all the French positions were maintained, with the exception of one. Fresh attacks were expected to take place on the 12th. French despatches report a successful engagement at Rougmont, and that the enemy were entirely driven from Viller Sexel.

London, 13th: General Chanzy's army has been completely defeated near LeMans by Prince Frederick Charles and the Duke of Mecklenburg. The Germans occupied LeMans, where a large booty was taken. The French are being pursued. The Germans announce that General Von Werder stormed and took Viller Sexel on Monday with 600 prisoners. An attempt by the French to retake it was repulsed. The French still claim the victory.—OBITUARY.—The Dean of Canterbury is dead. The Germans are pursuing General Chanzy, who announces that he is retreating on a new line in order to reform his army. The bombardment of Paris is slack, owing to a fog. The reply of the forts is lively. Vigorous sorties have been made from Paris towards La Bourget, Drancy, Meudon, and Clamart, which were everywhere repulsed, retreat in some places becoming a flight. Paris was on fire in several places on Tuesday night. It is reported that 10,000 incendiary shells will be fired into the city on Sunday. A telegram from Vienna says that conditions of peace will be proposed by Austria at the Conference. General Manteuffel has been appointed to the command of the Army in the East against Generals Bourbaki and Garibaldi. The Germans report that they completely defeated General Chanzy's army on Tuesday and Wednesday, taking 15,000 prisoners and 13 guns. LeMans was occupied on Thursday by the Germans.

Bordeaux, 13th: General Chanzy reports from Le Mans that a panic occurred yesterday among the Mobile Guards, and that his troops were dispersed in disorder. He ordered his Generals to retreat, being unable to maintain his position. General Chanzy says that he will organize his retreat in such a manner as to be able to recommence operations. Advices from Paris, dated the 11th, state that a protestation has been signed by all the members of the Government against the bombardment without notice being given, in order to allow women and children to leave the city. M. Jules Favre has not yet received Earl Granville's invitation to the Conference.

London, 14th: The bombardment of the Paris forts continues, the French replying moderately. General Trochu has issued a proclamation, declaring that he will never capitulate. A large fire has broken out on the northern side of Paris. Peronne has surrendered with nearly 3,000 prisoners. General Bourbaki reports that he is continuing his march.

15th: During a fog on Friday the bombardment of Paris was but slightly maintained. The French report that General Bourbaki has carried the villages of Arcy and Saint Marie. Another account states that severe fighting had taken place between Hericours and Croix without decisive results. German reinforcements are marching from La Marthe. The Conference on the Black Sea question will meet in London on Tuesday.

16th: Sir William Mansfield having been summoned to advise upon the military organisation of the country, has made a speech deploring the conflict of interests on the Line, the Volunteers and Militia, and urging their removal next Session. He was in favour of the maintenance of the voluntary principle in the Army and Volunteers, and a compulsory universal service in the Militia. The bombardment of the Paris forts continues. The fire from forts Issy, Vanves, and Montrouge was suspended on Saturday. The French have made several night sorties against the German positions at Meudon and Clamart, which were repulsed. The Germans report that General von Werder repulsed everywhere an attack made by General Bourbaki on Friday along his whole line. The battle lasted nine hours. General Faidherbe occupied Albert on Saturday, and is now advancing South. Beaumont has been occupied by the Germans.

17th: It is stated that Sir William Mansfield will not return to Ireland.

Bordeaux, 17th: The Diplomatic Corps in Paris have addressed a protestation to Count Bismarck against the bombardment. Advices received here from Paris, dated the 13th inst., state that M. Jules Favre has accepted Earl Granville's invitation to the Conference, but will not quit Paris till the position of the city will permit.

London, 18th: The Conference on the Black Sea question met yesterday for one hour. There were present Earl Granville, Count Apponyi, Count Caderna, Count Bernstoff, Baron Brunnow, and Musurus Pacha. The second meeting will be held on the 24th inst.

PASSENGERS SAILED.

Per *Golconda, 14th:*

For Southampton.—Captain and Mrs. R. K. Taylor, 2 infants and European maid servant, Captain and Mrs. Owen Chalmers and 3 children, Mr. and Mrs. Trevor and 2 infants, Captain Wilson, Mr. Cecil Gordon, Mr. Blair and two infants.

For Brindisi.—Mr. J. S. Smith, Mr. and Mrs. Ramsey and child, Mrs. and Miss Laurence and European maid servant, Major Hogg, and Mr. Munro.

Per S. S. Iris, 20th:

For Trieste.—Colonel and Mrs. Coleman, H.M.'s 8th Foot; Colonel and Mrs. Robinson; Mrs. Colonel Hawthorn; Captain and Mrs. Musgrave, 15th Bengal Cavalry; Dr. and Mrs. Clarke, 3rd Bengal Cavalry, and European female servants; Mr. and Mrs. Nicholson; Mr. H. Priestley, Ben. C. S.; Mr. MacKenzie Chalmers, Ben. C. S.; Rev. Mr. C. F. Schwartz and child; Captain G. Stewart, Bengal Staff Corps; Mr. C. Sonderegger, Mr. John Lackland, Mr. David Dickson, Mr. F. A. Spiller, and Mrs. Musgrave's ayah.

PASSENGERS ARRIVED.

Per *Malta, 14th:*

From Southampton.—Colonel and Mrs. J. D. Campbell, Dr. J. A. Colles, Colonel E. D. Langmore, Mrs. Norgate and child, Mr. and Mrs. R. W. Colvin and ayah, Captain and Mrs. Clarke and infant, Mr. and Mrs. J. O'Leary, infant and servant, Mrs. Medley's ayah, Captain Swinhoe's ayah, Abdool Kurreembhoy, Captain Ewart, Captain and Mrs. McKennon, Mrs. and Miss Waterfield, Mrs. Thomson, Mr. Higgins, Mr. Owen, Captain and Mrs. Somers, Mr. K. Campbell, Mr. Benn, Mr. J. Campbell, Mr. J. W. Kennedy, Mr. O'Weard.

From Brindisi.—Captain Keays, Colonel Barrow, Mr. J. G. Wanrif, Mr. J. Turner.

From Suez.—Mr. MacLean, Mr. E. H. Sims, Mr. and Mrs. Anley, Colonel and Mrs. Benson, Mr. J. G. Nernivall, Mr. C. Kissen, Abdool Kader Rajab Alli.

DOMESTIC OCCURRENCES.

MARRIAGES.

HUMPHREY—FRANCIS—Jan. 14th, at Poona, by the Rev. G. A. F. Watson, M.A., Lieut. John Humfrey, Bombay Staff Corps, to Emily Georgina, eldest daughter of Lieut.-Col. J. T. Francis, Survey and Settlement Commissioner.

TYRRELL—HALLIDAY—Jan. 11th, at Christ Church, Madras, Captain Francis Hardinge Tyrrell, 3rd Regt. P. L. I., to Mary, second daughter of Colonel Halliday, H. M. Madras Army.

DELIMA—KAIL—Jan. 16th, at the Roman Catholic Cathedral Kalbadevi, by the Rev. J. Ceampi, Mr. Alexander M. DeLima, to Rose, daughter of Mr. C. Kail.

DEATHS.

VIERS—4th January, at Kurrachee, of Liver complaint, Charlotte Jane Viers, relict of the late Benjamin Viers, deeply regretted.

HUBBARD—Jan. 5th, at Cochin, the Rev. C. Hubbard, S.P.G. (of Tranquebar), aged 58.

CRISPIN—Jan. 9th, at Surat, the infant son of Captain Crispin, 4th Rifles, aged three days.

PARADISE—Jan. 12th, at Nassick, Charles McLeod Paradise, Esq., Deputy Conservator of Forests, Nassick districts.

HOLDER—Jan. 12th, at Mazagon, of Diarrhœa, Anne Holder relict of the late John Holder, aged 60 years.

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